A short Catechisme, wherein are briefely laid downe the fundamentall *Principles of Christian* RELIGION.

Needfull to be knowne of all such as come to the Lords Table.

Whereunto is added Morning and Euening Prayer for a Family.

The second Edition, corrected and inlarged.

HEB. 5.12. When for the time yee ought to bee teachers, ye haue need againe that one teach you which be the first Principles of the Oracles of God.

LONDON
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The Printer to the Reader.

Good Reader,

THou haſt here again theſe ſhort Principles of Religion publiſhed for thy good. I haue the opinion of others, whoſe iudgements I haue iuſt cauſe to reuerence, concerning the ſoundnes of them. And I doubt not but thou thy ſelfe, if thou ſkalt throughly obſerue and weigh them, wilt find abundance of matter couched in few wordes. The fewer and briefer that the Principles bee, the ſooner are they learned by heart, & the more firmelie are they retai-

ned

ned in memory. They may eaſily be by word of mouth enlarged and amplified by any that hath anie competent meaſure of knowledge. The texts of Scripture whereunto the Reader was referred before only by quotations in the margent, are now expreſlie ſet downe directlie againſt the wordes, that thou maieſt more readilie ſee the proofs, and compare the Principles and proofes together. There are alſo added two Praiers, fit to bee vſed morning and euening in a familie, by ſuch as cannot pray without ſome ſuch helps. Theſe formes of Praier, were gathered out of ſuch Praiers as the Authour of theſe Principles hath at diuers times vſed, by one that hath oft heard him All áre publiſhed for thy good. Farewell.

1.47.

9.37
6

3.15.

¶ The places of Scripture for proofe of euery Answere.

a Jer. 31 34. a *They shall all know me, from the least of them, to the greatest of them.*

b Iob 39 37, & 42 5, 6. b This was one thing which God chiefly aimed at, to make *Iob* know what man was compared vnto God. } 1

c 2 Tim. 3. 15, 16, 17. c *The Scriptures are able to make thee wise vnto saluation, &c. All Scripture is giuen by inspiration of God, and is profitable for doctrine, &c. That the man of God may be perfect, thorowly furnished vnto all good workes.* } 2

d Holie

A SHORT Catachisme, containing the fundamentall *Principles of Christian* Religion.

Question.

1 WHat is euery one most bound to know?

Ans. [a] Euery one is bound to haue knowledge of God and [b] of himselfe.

[a] Iec. 31. 47.

[b] Iob. 39. 37 & 42. 5, 6

Q. Where is this knowledge to be had?

2 A. [c] In the holy Scriptures, contained in the old and new Testament.

[c] 2 Tim. 3. 15, 16, 17

d 2 Pe. 1. 21. d *Holy men ſpake as they were mo-*
ued by the holy Ghoſt. } 3

e Ro. 15. 4. e *Whatſoeuer things were written a-*
fore time, were writtẽ for our lerning. } 4

f Ioh. 4. 24. f *God is a Spirit.*
Gods infinite perfection is implied in theſe and ſuch like phraſes; } 5
g Exo. 3. 14. g *I am that I am.*
Reu. 1. 8. *I am the beginning and the ending.*
1 Ioh. 1. 5. *God is light, and in him is no darknes.*

h 1 Cor. 8. 4. h *There is none other God but one.*
i Mat. 28. 19. i *Teach all nations, baptizing them*
in the name of the Father, and of
the Sonne, and of the holy Ghoſt. } 6

Q. VVho is the author of the Scripture?

3. A. [d] The holy spirit of God, who inspired holy men to write them. [d] 2 Pet. 1. 21

Q. VVhy were they written?

4. A. [e] For our learning. [e] Rom. 15. 4

Q. What doe they teach concerning God?

5. A. That he is [f] a Spirit, [g] of infinite perfection. [f] Ioh. 4. 24 [g] Exo. 3. 14 Reu 1. 8 1 Ioh. 1. 5

Q. How many Gods are there?

6 A. [h] Only one: but distinguished into three persons; [i] the Father, the Sonne, and the holy Ghost. [h] 1 Cor. 8. 4 [i] Mat. 28. 19.

When God would make himselfe knowne vnto *Moses*, hee declared his properties vnto him saying;

k *The Lord strong, mercifull, gratious, &c,*

l *The heauēs declare the glory of God.*

The inuisible things of God from the creation of the world are cleerly seen, being vnderstood by the things that are made, euen his eternall power and God-head. 7

m *From euerlasting to euerlasting thou art God.*

n *I am the almighty God.*

o *Can any hide himself in secret places that I shall not see him* (saith the Lord) *Doe not I fill heauen & earth?*

p *The onely wise God.*

q *A God of truth, without iniquitie, iust and right is he.*

r *The Lord God mercifull and gratious, long suffering, and abundant in goodnes & truth, keeping mercy for thousands, forgiuing iniquitie, and transgression, and sinne.* 8

k Ex. 34. 6.
l Psal. 19 1. Rom. 1. 20.
m Psal. 90. 2.
n Gen. 17. 1.
o Jer. 23. 23.
p 1 Tim 1. 17.
q Deut. 32 4.
r Exo. 34 6, 7.

God

Q. How is God further made knowne vnto vs.

A. By his [k] properties, and by his [l] workes. [k] Ex. 34.6 [l] Psal. 19.1 Rom. 1.20

7

Q. What are the properties of God?

A. That hee is [m] eternall, [n] almighty, [o] euery where present, infinitelie [p] wise, [q] iust, [r] mercifull, &c. [m] Psal 90.2 [n] Gen. 17.1 [o] Ier. 23.23 [p] 1 Tim. 1.17 [q] Deut. 32.4 [r] Exo. 34. 6,7

8

Q. What are the workes of God?

A. His decrée, and the execution thereof.

r Eph. 1. 11. r God worketh all things after the counsell of his owne will. 10

s Col. 1. 16. t Dan. 4. 35. s By him were all things created. t According to his will hee worketh in the army of Heauen, and among the inhabitants of the earth. 11

u Psal. 148. 5. x Gen. 1. 1. y Exod. 20. 11. z Gen. 1. 31. u He cõmanded, & they were made. x In the beginning God created the heauen and the earth. y In sixe daies the Lord made heauen and earth. z God sawe all that hee had made, and behold it was verie good. 12

a Heb. 1. 3. b Rom. 11. 36. c Rom. 8. 28. a He vpholdeth all things by the word of his power. b Of him, and through him, and to him are all things: to whom bee glorie for euer. c All things worke together for good to them that loue God. 13

God

Q. VVhat beleeue you touching his decree?

10 A. [r] That he ordained all things before all times according to his will. [r] Eph.1.11

Q. VVherein consisteth the execution of Gods decree?

11 A. [f] In the making, and [t] gouerning of all things. [f] Col.1.16. [t] Dan.4.35.

Q. How did God make al things?

12 A. By his [u] word, [x] of nothing, [y] in sixe daies, [z] verie good. [u] Psal.148.5. [x] Gen.1.1. [y] Exod.20.11 [z] Gen.1.31

Q. How doth God gouerne all things?

13 A. By his wise prouidence [a] he preserueth all, and [b] disposeth them to his owne glory, and [c] his children good. [a] Heb.1.3 [b] Rom.11.36 [c] Rom.8.28

d Eccle. 7.29. d *God made man vpright.*

e Job.14 1. Rom.7. 24 e *Man that is borne of a woman is full of trouble.*

O wretched man that I am.

f 1 Pet. 1.3. f *God hath begotten vs againe vnto a liuely hope, &c.* 15

g 1 Ioh. 3.2. g *We know that when Christ shall appeare, wee shall bee like him.*

h Rom. 11.5. h *There is a remnant according to the election of grace.*

i Rom. 2.5. i *Thou after thine hardnes and impenitent hart treasurest vp vnto thy selfe wrath against the day of wrath.* 16

God

Q. How may we come to the knowledge of our selues?

14 A. By considering the seuerall estates of man.

Q. Which are they?

15 A. First, [d] that happy estate wherein man was made. [d] Eccle. 7. 29.

Secondly, that [e] miserable estate whereinto he fell. [e] Iob. 14. 1 Rom. 7. 24

Thirdly, that [f] renewed estate whereunto by grace hee is called. [f] 1 Pet. 1. 3

Fourthly, [g] that glorious estate which is in heauen preserued for him. [g] 1 Ioh. 3. 2

Q. Doe all men passe thorow all these estates?

16 A. [h] Noe: onely the elect of God: [i] the rest as they fell into miserie, so in misery they lie. [h] Rom. 11. 5 [i] Rom. 2. 5

Q. Wherin especially did that happinesse consist, in which man was made?

A.

k Gen. 1. 27. k *God created man after his owne image.* 17

l Col. 3. 10. l *The new man is renewed in knowledge, after the image of him which created him.*

m Eph. 4 24. m *The new man is created after God in righteousnesse and holinesse of truth.* 18

n Ioh. 3. 6. n *That which is borne of the flesh, is flesh: that is,* Euery one born of a woman is most filthy and wretched. 19

o Rom. 5. 12. o *Death entred into the world by sinne.* 20

p 1 Joh. 3. 4. p *Sinne is a transgression of the Lawe.* 21

17 A. In that hee was made [k] after Gods image.

[k] Gen.1.27

Q. In what respect is hee said to bee made after Gods image?

18 A. In that he was indued with perfect [l] knowledge, and [m] true holinesse and righteousnesse.

[l] Col.3 10
[m] Eph.4.24

Q. Doth man stil remaine in that happy estate wherein hee was made?

19 A. Noe: [n] hee is become most miserable.

[n] Ioh.3.6

Q. How fell man into miserie?

20 A. [o] By sinne.

[o] Rom.5.12

Q. What is sinne?

21 A. [p] A breach of Gods commandement.

[p] 1 Ioh.3.4

Q.

q Psa. 51 5. q *I was shapen in iniquitie, and in sinne did my mother conceiue.* — 23

r Gal. 5. 19,20, 21. r *The workes of the flesh are adulterie, fornication, &c.*

The Apostle hauing reckoned vp many particulars, addeth these words (*and such like*;) whereby he implieth that all particular sinnes are fruits of the flesh. 24

s Gen. 6. 5. s *Euery imagination of the thoughts of mans heart are onely euill continually.*

t Rom. 7 21 t *When I would doe good, euill is present with me.*

We

Q. What be the kindes of sinne?

22 A. Originall, and Actuall.

Q What is originall sin?

23 A. q That corruption of nature, wherein all are conceiued and borne. q Psal 51.5

Q. How is the heinousnesse thereof discerned?

24 A. By three things:

First, r that it is the seede of all sinne. r Gal.5.19, 20,21

s Secondly, that it hath defiled the whole man. s Gen.6.5.

t Thirdly, that it neuer ceaseth to prouoke man to sinne, so long as he liueth. t Rom.7.21

Q.

u Eph. 2. 3 u *We all had our conuersation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the minde.*

x Rom. 3. 13 x *Their throat is an open sepulcher, with their tongues they haue vsed deceit, the poison of aspes is vnder their lips, whose mouth is full of cursing and bitternesse.*

y Gal. 5. 19 y *The workes of the flesh are manifest.* 25

a Math. 25. 42 a *I was hungred, and ye gaue mee no meate; I was thirstie, and ye gaue me no drinke, &c.*

b Rom. 1, 31 b *They which commit such things are worthy of death.*

c Esay. 66. 3 c *He that killeth an oxe, is as if he slew a man: hee that sacrificeth a lamb, as if he cut of a dogs neck, &c.* 26

Cursed

Q. What is actuall sinne?

25 A. The fruit of originall sinne, in evill [u] thoughts, [x] words, and [y] deeds.

[u] Eph.2.3.
[x] Rom.3.13.
[y] Gal.5.19.

Q. How many waies is sinne committed?

26 A. Three waies:

1. [a] By omitting the good we should doe. [a] Mat.25.42.

2. [b] By committing the evill we should not doe. [b] Rom.1.31.

3. [c] By an evill performance of good. [c] Esay.66.3.

Q. What

d Deut. 27.26 d *Cursed bee hee that confirmeth not all the words of this Lawe to doe them.*

e Deut. 28.16, 17, &c. e *Cursed shalt thou be in the Citie, and cursed in the field: Cursed shall be thy basket and thy store, &c.* Reade the other curses following in this place. 27

f Rom. 5.12 f *Death entered into the world by sinne.*

g Mat. 25.46 g *These shall goe away into everlasting punishment.*

h Eph. 2.1 h *You were dead in trespasses and sinnes.* 28

Iohn. 3.16 i *God so loued the world that he gaue his onely begotten sonne, &c.* 29

Q. What is the punishment due to sinne?

27 A. [d] The curse of God, [c] which causeth all miseries in this life, [f] in the end death, and [g] after it eternall torment in hell.

[d] Deut. 27. 26
[e] Deut. 28. 16, 17, &c.
[f] Rom. 5. 12
[g] Mat. 25. 46

Q. Is any man able to free himselfe out of this misery?

28 A. No: for by nature wee are [h] dead in sinne, and so no more able to helpe our selues then dead men.

[h] Eph. 2. 1

Q. Is there no meanes to deliuer vs?

29 A. Yes: [i] God himself hath giuen vnto vs a Sauiour.

[i] Ioh. 3. 16.

Q. Who is that?

k Luk. 2. 11. k *Vnto you is borne a Sauiour, which is Christ the Lord.* 30

l 1 Tim. 2. 5 l *There is one mediator betwixt God & men, the man Christ Iesus.*
2 Cor. 5. 18 *God hath reconciled vs vnto himselfe by Iesus Christ.* 31

m Rom. 5. 19 m *By the obedience of one shall many be made righteous.*
n Gal. 3. 13 n *Christ hath redeemed vs from the curse of the lawe, being made a curse for vs.* 32

• Eph. 3. 17 Col. 2. 12 • *Christ dwelleth in our hearts by faith. You are risen with Christ therow faith.* 33

30 A. [k] Iesus Christ, both God and man. [k] Luk. 2.11

Q. Was it necessary that our Sauiour should bee both God and man?

31 A. Yea, [l] because he was to make a reconciliation betweene God and man. [l] 1 Tim. 2.5 2 Cor. 5.18

Q. How did Christ work this reconciliation?

32 A. Both [m] by fulfilling the righteousnesse of the Lawe, whereunto wee were bound: and also [n] by bearing that punishment which wee by sinne had deserued. [m] Rom 5.19 [n] Gal. 3.13

Q. How can those things which Christ did in his owne person be auaileable for vs?

33 A. [o] By the power and vertue of faith. [o] Eph. 3.17 Col. 2.12

p Rom. 1 16 p *The Gospell is the power of God vnto salvation to euery one that beleeueth.*

q Ioh. 1 12. q *As many as receiued him, to them gaue he power to become the sonnes of God, euen to them that beleeue on his name.* 34

r 1 Cor. 30 & 6. 11 r *Christ Iesus is made vnto vs righteousnesse and sanctification.*

Ye are sanctified and iustified in the name of the Lord Iesus. 35

s Ioh 3. 14, 15. s *The sonne of man must be lifted vp, that whosoeuer beleeueth in him should not perish, but haue eternall life.*

t Rom. 4 6, 7 t *Dauid describeth the blessednes of the man vnto whom God imputeth righteousnesse without workes, saying; Blessed are they whose iniquities are forgiuen, &c.* 36

u Rom. 5 19. u *By the obedience of one shall many be made righteous.*

Q. What is faith?

34 A. [p] A beleefe of the Gospel, wherby Christ Iesus, and all his benefits offered therein, are receiued.

[p] Rom.1.16 [q] Ioh.1.12

Q. VVhat are the principall benefits which by faith we receiue from Christ?

A. In this life [r] iustification and sanctification, and in
35 the life to come [s] eternall saluation.

[r] 1 Cor.1.30 & 6.11 [s] Ioh.3.14,15

Q. Wherein consisteth our
36 iustification?

A. [t] In the full remission of all our sinnes, and [u] in the imputation of Christ his righteousnesse vnto vs.

[t] Rom.4.6,7 [u] Rom.5.19

---

x Ephe. 4 23, 24. x *Be renewed in the spirit of your minde, and put on that new man which after God is created in righteousnesse and holinesse.* 37

y Col. 1. 9. y *Wee cease not to pray that yee may be filled with the knowledge of his will, &c.* 38

z Mat. 33 2. 8. z *Repent. Bring foorth fruit meete for repentance.*

* Mat. 12. 33. 35. * *Make the tree good and his fruit good.*

A good man out of the good treasure of his heart, bringeth forth good things. 39

a 2. Cor. 7. 10. a *Godly sorrow worketh repentance.*

b Act. 15 9. b *God purifie their hearts by faith.*

Luk. 3. 3 *Iohn preached the baptisme of repentance for the remission of sinnes.* 40

Q. Wherin consisteth our sanctification?

37 A. [x] In inligtning our mind, and in reforming our other parts. [x] Eph. 4. 23, 24

Q. What is the illuminating of our minde?

38 A. A saving knowledge of the misteries of godlinesse. [y] Col. 1. 9

Q. What is reformation?

39 A. That which is commonly called [z] Repentance, which is such [*] a change of the heart as causeth a new life. [z] Mat. 3. 2, 8 [*] Mat. 12. 33, 35

Q. Whence ariseth repentance?

40 A. [a] From a godly sorrow for sinne, and [b] from faith in the forgivenesse of sinne. [a] 2 Cor. 7. 10 [b] Acts 15. 9 Luk. 3. 3

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c Rom.6 6. c *Our old man is crucified with Christ, that the body of sinne might bee destroyed, that henceforth wee should not serue sinne.*

d Rom. 6.13. d *Yeeld your selues vnto God as those that are aliue from the dead, and your members as instruments of righteousnesse vnto God.* } 41

e Ephe.1 31. e *In whom ye trusted after that ye heard the word of truth.*

f Act.2. 38. f *Repent, and be baptised euery on of you in the name of Iesus Christ, for the remission of sinnes, and ye shal receiue the gift of the holy Ghost.*

g Mat.7. 7. Luk.11. 13. g *Aske and ye shall haue. Your heauenly father will giue the holy spirit to them that aske him.* } 42

h Heb.4 2. h *The word preached did not profit them, being not mixed with faith in them that heard it.* } 43

Abra-

Q. VVhat are the parts of repentance?

41 A. 1. [c] Mortification, which is a ceasing to sinne. c Rom.6.6

2. [d] Viuification, which is a liuing in true holinesse and righteousnesse. d Rom.6.13

Q. VVhat meanes hath God ordained to breede and increase these graces in vs?

42 A. Three especially:

First, [e] the ministery of the word. e Eph.1.31

Secondly, [f] the participation of the Sacraments. f Acts 2.38

Thirdly, [g] Prayer. g Mat.7.7 Luk.11.3

Q. How is the ministery of the VVord made profitable vnto vs?

43 A. [h] If it bee mixed with faith in them that heare it. h Heb.4.2

Q.

i Rom.4 11. i *Abraham receiued the ſigne of circumciſion, a ſeale of the righteouſneſſe of faith.*

k Act.19 4. k *Iohn baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleeue on Ieſus Chriſt.* 44

l Mat.28 19. l *Baptiſe them.*

m 1 Cor. 11.23, 24.&c m *I haue receiued of the Lord that which alſo I deliuered to you, that the Lord Ieſus the ſame night in which he was betrai'd, took bred &c.* 45

n Tit.3.5 n *He ſaued vs by the waſhing of regeneration.*

o Matt. 28.19 o *Baptiſe them in the name of the Father, and of the Sonne, and of the holy Ghoſt.* 46

p Eph.5. 26 p *Chriſt gaue himſelfe for his Church, that he might ſanctifie and cleanſe it by the waſhing of water by the word.*

Q! What is a Sacrament?

44 A. An ordinance of God, wherein i by outward signes Gods promises in Christ are sealed up vnto vs, and k our faith and repentance is testified.

i Rom.4.11

k Acts 19.4

Q. How many Sacraments are there?

45 A. Two: l Baptisme, and m the Lords supper.

l Mat.28.19

m 1 Cor.11.23, 24,&c

Q. What is Baptisme?

46 A. A Sacrament n of Regeneration, wherein by the outward washing of our bodies with water, o in the name of the Father, the Son, and the holy Ghost, the p inward clensing of our soules by the blood of Christ is represented and sealed up vnto vs.

n Tit.3.5

o Mat.28.19

p Eph.5.26

Q.

q 1 Cor. 7.14 q *Your children are holy.* This is ſpoken in regard of Gods couenant, vnder which the children of faithfull parents are borne: otherwiſe being borne in ſinne, they are impure.

r Acts 2. 39. Gen. 17 7. r *The promiſe is vnto you, and to your children.* 47

I will eſtabliſh my couenant betweene me and thee, and thy ſeed after thee in their generations, for an euerlaſting couenant, to bee a God vnto thee, and to thy ſeed after thee.

s Mat. 26.26, 27.28 s *Ieſus tooke bread and bleſſed it, and brake it, and gaue it to his Diſciples, and ſaid; Take, eate, this is my body. And he tooke the cup, and gaue thankes, and gaue it to them, ſaying, Drinke ye all of it, &c.* 48

t 1 Cor. 10.16 t *The cuppe of bleſſing which wee bleſſe is it, not the communion of the blood of Chriſt? The bread which we breake, is not the communion of the bodie of Chriſt?*

Q. Why are the children of Christians baptised?

47 A. Because [q] they are borne in the covenant, [r] the promises of God belonging to faithfull parents and their seede.

[q] 1 Cor. 7. 14
[r] Acts 2. 39 Gen. 17. 7

Q. What is the Lords supper?

48 A. A Sacrament of our spirituall nourishment, wherein [s] by receiuing bread and wine according to Christs institution, [t] our communion with Christ, is represented and sealed vp vnto vs.

[s] Mat. 26. 26, 27. 28
[t] 1. Cor. 10. 16

Q.

a 1 Cor. 11.28 a *Let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.*

x Eccl. 5. 1 x *When thou goest to the house of God, be more ready to heare, then to giue the sacrifice of fooles: for they know not what they doe.*

y 2 Cor. 13.5 y *Examine your selues whether ye be in the faith.*

z 1 Cor. 11.18, 19, &c z The Apostle reproueth the Corinthians for comming to the Lords Table in their sinnes, without repentance; and in diuisions & contentions without loue. —— } 49

a John 16.23 a *Whatsoeuer yee shall aske the Father in my name, he will giue it you.*

b Psal. 62.8 b *Powre out your hearts before the Lord.*

c *Aske in faith, and wauer not.*

e Iam. 1. 6

d 1 Tim 2.8 d *Lift vp pure hands without wrath.* } 50

Q. VVhat must we doe to partake of this Supper a. right?

49 A. u Wee must examine our selues, and come with x knowledge, y faith, z repentance, and * loue.

u 1 Cor. 11.28
x Eccle. 5.1
y 2 Cor. 13.5
z 1 Cor. 11.18 19, &c

Q. VVho pray aright?

50 A. They who pray to a God in Christ his name, b from the heart c in faith, d holinesse, and loue.

a Ioh. 16.23
b Psal 62.8
c Iam. 16
d 1 Tim 2,8

Q.

e *Pray without ceasing; In euery thing giue thankes.* 52

f The three first petitions of the Lords Prayer, declare the things which tend to Gods glory; and the three last declare the things which tend to our good. 53

g *Giue thanks alwaies for all things.*

h So *Paul* gaue thanks for the building vp of Gods Church *in all the world.*

i *Hezechiah* gaue thãks for the recouery of his health: a particular blessing, concerning his body.

k *Dauid* gaue thankes for spirituall blessings concerning his soule. 54

l Saint *Paul* giueth thankes for Gods mercy towards himselfe.

m And hee exhorteth to giue thanks for others.

n The Patriarchs *receiued not the promises but saw them afar of, & beleiued thẽ, & receiued thẽ thankfully*

Them

e 1 Thes 5.17,18.

f Mat.6. 9,10,&c

g Ephes. 5.20

h Col.1. 3 6.

i Esay. 38.19

k Psal. 102.3, 4,5

l 1 Tim. 1.12

m 1 Tim 2.1

n Heb.11 13

Q. VVhat are the parts of prayer?

52 A. [c] Petition, & thanksgiuing.

[c] 1 Thes. 5. 17, 18

Q. What things are we to ask?

53 A. [f] Such things as tend to Gods glory, & our owne good, whether temporal, or spiritual.

[f] Mat. 6. 9, 10, &c

Q. For what things must wee be thankfull?

54 A. [g] For all things, whether they bee [h] publique, or [i] priuate, concerning bodie, or [k] soule, [l] our selues, or [m] others, eyther receiued or [n] promised.

[g] Eph. 5. 20
[h] Col. 1 3, 6
[i] Esay 38. 19
[k] Psal. 103. 3, 4, 5.
[l] 1 Tim. 1. 12
[m] 1 Tim. 2. 1.
[n] Heb. 11, 13

o 1 Thes. 4.14, 15 ° Them that sleepe in Iesus, will God bring with him, &c.

p Luke 16.22. p The beggar died, & was caried by the Angels into Abrahams bosome.

Luk 23. 43. To day shalt thou bee with me in Paradise. } 54

q 1 Thes. 4.16, 17. q The dead in Christ shal rise first: then shall we which liue & remaine, be caught vp with them also in the clouds, to meet the Lord in the aire: & thē shal we be euer with the Lord.

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r Psal. 49.14. r Like sheepe they lie in the graue: death deuoureth them.

s Luke 16.23. s The rich man died, and was buried: and in hell he lift vp his eies being in torment.

t They that haue done euill, shall come forth vnto the resurrection of condemnation. } 55

t Iohn 5. 29.

Mat. 13. 41, 42. In the end of the world the sonne of man shall send forth his Angels, and they shal gather out of his Kingdome all things that offend, & them which doe iniquitie, and shall cast them into a furnace of fire: there shal be wailing and gnashing of teeth.

Q. VVhat is the estate of the faithfull after death?

54 A. °Their bodies sleepe expecting the resurrection to life, ᵖand their soules goe immediately to heauen, ᵠ whereat the last iudgement their bodies shal be ioyned with their soules, and both enioy euerlasting happinesse.

° 1 Thes. 4. 4,15
ᵖ Luk. 16,22
Luke 23.43
ᵠ 1 Thess. 4. 16,17.

Q. VVhat is the estate of the wicked after death?

55 A. ʳTheir bodies are held with the chaines of death against the great day of iudgement, ˢ and their soules passe imediately into hell torment, and ᵗ at the generall resurrection their bodies and soules shall bee ioined together againe, and both cast into that torment, which is easelesse, and endlesse.

ʳ Psal. 49.14
ˢ Luke 16. 23
ᵗ Iohn 5. 29.
Mat. 13 41,42

FINIS.

Morning Praier for a Familie.

O Eternall God, wee thy poore seruants acknowledge that from thee wee first receiued our being, and euery good thing wee inioy. and that by thee the same is continued and preserued vnto vs, by thy good prouidence is this day renewed vnto vs, and wee kept safe vnto it: wherefore, desirous to performe our dutie vnto thee, and to receiue a blessing from thee, (without which we cannot prosper in any thing that we take in hand) we doe humble our selues before the glorious throne of thy grace, to offer vp vnto thee our morning sacrifice of prayer. We know that our sinnes haue made vs odious in thy sight, vnworthy of all thy blessings, and lyable to al the iudgements denoun-

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sed in thy Word: they are for number innumerable, for wee haue committed more sinnes then we haue liued moments; all our thoughts, words, and actions haue beene sinfull, euen the best things which we doe are defiled with that sinck of naturall corruption which is in vs, and by our careleſſe manner of performing them. Euery sinne is in the nature of it infinitely heinous, because it is committed against thee, a God of infinite Maiestie: but our sinnes are so much the more heinous, because they haue been committed against our knowledge and conscience, yea and against those manifold meanes, which thou in mercie hast affoorded to keepe vs from sinne: we haue long inioied the Ministrie of thy Word, but haue little profited thereby: thou hast accompanied the same with many sweet blessings, all which

wee haue abused: like a carefull Father thou hast tenderly corrected vs; yet wee haue not been bettered thereby, but carried our selues stubbornely against thee. We are very prone to yeeld to all the corrupt suggestions of our flesh, and to the euill temptations of the Diuell: and wee are too much delighted with the wicked customes and fashions of this world: but exceeding dull and vntoward wee are to all holie exercises, and to euerie good thing. When we enter into an examination of our spirituall estate, wee can finde in our selues nothing but matter of horror, and of despaire: wee doe therefore, as we haue iust cause, vtterly denie our selues, and renounce all confidence in our selues, we flie to thy mercie-seate for mercie and pardon, and that in the name of thy deare sonne Christ Iesus, who came to saue sinners,

and

and who by the sacrifice of himselfe hath made a perfect satisfaction vnto thine infinite iustice for all our sins Enter not therefore into iudgement with thy seruants (O Lord) but accept of that alsufficiēt sacrifice of Christ for vs; and be pleased wee most humbly beseech thee, to remoue the guilt and punishment of all our sinnes, that they may neuer risē vp in iudgement against vs, to deprive vs of thy fauour and blessing, or to prouoke thy wrath and vengeance against vs in this world or in the world to come. And we doe also earnestly intreat thee for Christs sake to subdue in vs all our corruptions, that they may not beare such sway in vs as they haue done heretofore: make vs wise and watchfull ouer our selues, that wee may auoide as all sinnes, so all occassions and prouocations, whereby we may be lead into euill: and

make vs conſcionable in practiſing all good duties which wee are bound to doe, and in vſing all good meanes whereby wee may be kept in compaſſe of our dutie. O Lord let thy good ſpirit alwaies abide in vs, to aſſure vs of thy loue to vs, and to renew vs daily more and more according to thine owne moſt glorious image. Wee beſæch thee to inlighten our dark vnderſtandings, to rectifie our peruerſe wils, to mollifie our hard hearts, to quicken our dul affections, and to reform all our outward parts, ſo as wee may ſerue thee in true holineſſe and righteouſneſſe all the daies of our life.

Make vs iuſt, faithfull, and true in al our actions and words: make vs pitifull and mercifull to ſuch as ſtand in need of our help, and that according to their neceſſitie & our abilitie: and grant that by our humble, modeſt, gen-

tle

tle carriage of our selues to-wards all men, wee may adorne our Christian profession.

And now, heauenly Father, we commend our selues, soules, and bodies to thy blessing. Blesse vs we beseech thee in our callings, direct thou the worke of our hands, and prosper them vnto vs. Sanctifie also all thy good creatures which thou affourdest vnto our vse.

We humbly beseech thee to blesse also thy whole Church: and particularly the whole Nation wherein we liue: continue in it the light of thy Gospell, and giue a free passage thereunto. Vouchsafe vnto it all needefull prosperity. Wee heartily pray thee to blesse our royall Soueraigne King Iames and his gouernement: long preserue his life, & health, and raigne. Blesse all our Magistrates and Ministers of thy holy word. Succour all the afflicted members of Christ

Iesus

Jesus. Doe good to all our kindred, aliance, friends, acquaintance, neighbours. Linke all of vs together by the bond of thy holy spirit, who are knit by any outward bond; that thus wee may haue iust cause to reioyce one in another, and to blesse thée one for another. Let thy blessing remaine on all Christian families which call vpon thy name, and particularly vpon this our familie: grant that we may make our house to be thy Church by performing an holy worship vnto thee, that so thy gratious presence may bee euer among vs: and because thy promises do belong to vs, and our children, we pray thee to blesse our issue with all needefull blessings. Worke in vs a religious care wel to traine them vp, and giue thou a blessing to all the meanes that are vsed for their good education, that they being taught by vs to feare thée, may teach their children

dren also so to doe, and thus thy feare bee continued among our posterity from generation to generation. O Lord our God, we know that the good things wee want, and the dangers whereunto we are subiect, are many more then wee can thinke of, yet are they all well knowne vnto thee; wee doe therefore intreate thee to bestow vpon vs what good things soeuer thou seest to bee needfull vnto vs, and to preserue vs from al those euils which thou seest vs subiect vnto.

According to our bounden dutie we doe also offer vp our sacrifice of praise vnto thy diuine Maiesty, in the mediation of Christ: blessing thee first of all, and aboue all, for those blessings which are proper to thine elect: as are our redemption by Christ, our reconciliation with thée, our adoption to be thy children, our iustification & sanctification. and hope of eternall life, together with

with all the good graces which by thy good Spirit thou hast wrought in vs. We thank thee also for all the meanes of our saluation, and for all the meanes of preseruing our temporall life. In particular, we thanke thee for the last nights quiet rest, and for bringing vs safely to the beginning of this day. Neither are we vnmindefull of thy generall blessings vpon thy whole Church, vpon this Land and Kingdome, vpon our house and familie, and vpon all that any way belong vnto vs. We acknowledge thee (O Lord) to bee the Author and giuer of all things; & accordingly we giue the praise of al vnto thee.

Accept (we beseech thee) this our bounden dutie, pardon all the defects & imperfections thereof, for thy Sonne, and our Sauiour Iesus Christs sake: in whose name we conclude our praiers with that perfect forme of praier which he hath taught vs, saying, Our Father, &c.

Euening Prayer for a Familie.

MErciſull Father, Lord of heauen & earth, by thy good prouidence haue wee been ſafely kept this day, and all the daies of our life heretofore. Many are the bleſſings which thorowout the whole courſe of our life wee haue receiued from thée. It hath pleaſed thee to affoord vs ſufficient meanes for the preſeruation of our life, health, and eſtate in this world, and alſo to bring vs to eternall life: we praiſe thy holy name for them all: And now being about to goe to our reſt for this night, we cõmend our ſelues, ſoules, bodies, goods, and all that belong to vs, to thy ſafe keeping. O Lord accept vs in thy beloued ſonne, and be reconciled vnto vs, pardon we beſéech thée al the ſins which this day, or at any time heretofore wee haue committed againſt

against thee: grant that we may put off the old man with all the corrupt lusts therof, and that the nearer we approach vnto our dissolution, and the glorious appearing of Christ vnto iudgement, the better we may bee prepared thereunto. For this end (we most humbly and earnestly pray thee) our knowledge of thy holy will, strengthen our faith in thy grattions promises, establish our hope of eternall life, worke in our harts such a sweete sence of thy loue to vs, as thereby we may be prouoked to loue thee againe; and in and for thée to loue our brethren, yea euen our enemies. Giue vs grace daily to renew our repentance, and to bring forth fruits meet for repentance. Continue in vs a true feare of thy great name, which may kéepe vs from sinning against thee; and an holy zeale of thy glory, which may stir vs vp to honour thee. Season all other graces with honesty,

and

and ſincerity of heart, wherwith thou (O Lord, the ſearcher of hearts) art much delighted. So frame the diſpoſitiõ of our minds and hearts, as wee may wholly reſigne our ſelues to thy guiding prouidence, and remaine contented in our ſeuerall places, patient vnder all croſſes, thankfull for al bleſſings, and conſtant in our Chriſtian courſe, till wee come to receiue the Crowne of glory, promiſed by thy diuine Maieſty to all that ouercome. In particular, we beſeech thée to bleſſe vs this night, and to take vs into thy ſafe protection. O our God, who neither ſlumbereſt, nor ſlæpeſt, watch ouer vs whether wee wake or ſleepe. Keep vs, and all that belong vnto vs ſafe from all dangers: eſpecially kéepe our perſons ſafe from all the aſſaults of Sathan, that hee get no aduantage againſt vs. Giue vs, we pray thee, ſuch quiet and moderate reſt, as our bodies may

be

be refreshed thereby, and we the better inabled to doe that worke which thou appointest vnto vs in our seuerall places. O Lord heare and grant vnto vs all needfull good things for Christ Iesus sake. In whose name and words we further cal vpon thée, saying, Our Father which art in heauen, &c.

FINIS.

Catechisms, A Short Catechisme.
STC 12126a

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

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